Herter Succeeds Dulles

Same Policy, New Method

By JOHN M. HIGHTOWER
Associated Press

Christian Herter is not likely to make any changes in basic U.S. policies as the new secretary of state, but his diplomatic technique may vary considerably from that of John Foster Dulles.

The 64-year-old Herter, named by President Eisenhower yesterday to succeed the cancer-stricken Dulles, is confronted by a Herculean task, beginning with efforts to overcome Western disagreements over issues involving Berlin and Russia.

★ ★ ★

As state undersecretary for the last 26 months, Herter is obviously the man who can replace Dulles with the least disturbance to state department operations.

That his approach to his tasks will be different from that of Dulles is a foregone conclusion.

Associates who have worked closely with both men emphasize that they foresee no change whatever in the basic policy line laid down by Dulles.

In the management of his position, however, Herter is expected to depart considerably from the Dulles pattern.

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Persons who know his working habits say that instead of trying to handle all crises by personal diplomacy where possible, Herter is likely to stick more closely to his desk and rely more on ambassadors or special trouble shooters, than to take a plane for a first-hand talk with the leaders of some other country.

Informed officials also expect Herter to delegate more authority within the state department and rely less heavily than Dulles did on his own knowledge and experience for the ideas which go into the making or application of policy.

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At the heart of the western disagreements immediately facing Herter is the apparent British pressure to persuade the western powers to take a softer line in dealing with the Russians than West Germany, France and the United States consider correct.

More directly related to the Geneva negotiations is the problem of what to do about the western position in West Berlin. All four western powers have agreed they will not give up the basis of their position there, won by conquest.

But the British government, as foreign secretary Selwyn Lloyd made clear to other western diplomats in Washington two weeks ago, would like to negotiate some new arrangement for Berlin. Britain also would be prepared to negotiate a freeze on forces in Germany.

CHRISTIAN HERTER
. . . Herculean task

Catholics Warned

ROME—Vatican Radio said Roman Catholics who disobey a church ban against furthering Communist aims by their vote will be cut off from the sacraments.

Sex Offenders

Progressive Violence Discounted

(From Canadian Press)

The most serious sexual offences are committed by persons from 20 to 24 years of age, says the royal commission on the criminal law relating to criminal sexual psychopaths.

The commission, in a report tabled in the Commons, said this is borne out by a study of 3,110 cases involving persons over 16 reported to the RCMP between 1913 and 1955.

Of the total cases, 689 were committed by persons in the 20-25 age group.

It said recidivism was not prevalent among sexual offenders generally.

"We find no evidence that the sexual offender generally tends to progress from a less violent to a more violent crime," the commissioners said.

Wonderful to Be British Until . . .

Color Bar in Britain

By Canadian Press

On paper, Edward Ricardo Braithwaite seemed highly employable.

Educated in the United States and Britain, he had graduated as a physicist and did post-graduate work at Cambridge University. He had also piloted Spitfires during the Second World War.

With ambitions to work in Britain in the electronics field, he set about trying to find a job which would enable him to use his specialized training. But when employers found he was a Negro they made all manner of excuses.

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Angry and bitter, with his war gratuity rapidly dwindling, Braithwaite took up a teaching career inspired by a casual conversation with a stranger in a London park. Since then, he has become Britain's only Negro child welfare officer.

In his first novel, To Sir With Love, Braithwaite, now 36, tells of his encounter with color prejudice in Britain and about the trials and satisfactions of teaching in a London slum area.

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Born in Georgetown, British Guiana, Braithwaite talks about the feelings of colonial people towards Britain.

"The ties which bind them are strong, and this is very apparent on each occasion of a royal visit . . . yes, it is wonderful to be British—until one comes to Britain . . .

"The Briton at home takes no responsibility for the protestations and promises made in his name by British officials overseas."

Reflecting on his experiences in the United States, the author says Britons, in criticizing instances of open, obvious prejudice among Americans, frequently fail to realize that the U.S. "has granted to its Negro citizens more opportunities for advancement and betterment than any other nation in the world with an indigent Negro population."

★ ★ ★

"In Britain I found things to be very different. I have yet to meet a single English person who has actually admitted to anti-Negro prejudice; it is even generally believed that no such thing exists there."

He looks at life philosophically:

"Nowadays I don't go about thinking I am a colored man up against it. The less I think about it, the less other people think about it. I do not wear any armor against people. Friendliness disarms."

PANCHEN LAMA

★ ★ ★

Mao, Chiang Wage Battle for Minds

By DON FRIFIELD
North American Newspaper Alliance

The 10,000,000 people of Taiwan are trying to add 14,000,000 new recruits to the "Free China" idea. They are doing it through a "frankly political" program of education.

The 14,000,000 are the overseas Chinese living in southeast Asia, most of whom settled there centuries ago but never abandoned their language, culture or their identification with the homeland.

Traditionally, the Chinese have been the keenest merchants and businessmen of Asia and their communities invariably have been prosperous and self-supporting. Today, the overseas Chinese comprise an elite force of commercial and administrative talent in the newly independent nations of southeast Asia.

For the past several years, ever since the Communist conquest of the mainland in 1949, one of the big questions in Asia has been which way the overseas Chinese will go. If they cast their lot with Mao Tse-Tung's regime, then southeast Asia would be so weakened that the entire region might go Communist.

If their loyalties could be won by the Chiang Kai-Shek government, however, the West would be assured of a sturdy barrier against further Communist inroads in southeast Asia.

Until 1955, Red China was winning the biggest victories—or so they seemed—in the battle for the minds of these 14,000,000 overseas Chinese. Thousands of them, just as they had done for centuries, continued sending their sons to the mainland for a university education.

But tremendous disillusionment resulted. Most of the Chinese students from southeast Asia found that their education was nothing more than political indoctrination. They were forced into labor battalions to dig canals, irrigate farmland and build factories. This was an "education" they had not asked for.

Since 1955 the battle picture has changed. Red China now has great difficulty in attracting overseas Chinese students to its universities, and thousands who already were attending have dropped out and returned home.

★ ★ ★

Today it is Nationalist China that is winning the "cold war in the classrooms." Some 7,000 overseas Chinese students now are enrolled in the high schools, colleges and universities of Taiwan.

They come from virtually every country in the Far East: 2,500 from Hong Kong and Macao, 1,200 from South Viet Nam, 900 from Indonesia, 800 from Singapore and Malaya, 450 from Korea, 400 Thailand. The remaining 750 hail from points as far apart as Denmark, Peru, Madagascar, Cambodia, the United States and Mauritius.

Nearly two-thirds of the students—4,600 of them—are attending colleges and universities; the remaining 2,400 attend high schools, vocational schools and military academies.

★ ★ ★

The rigors of student life are extreme. Students who require financial help receive from $1.50 to $4.50 per month from U.S. aid funds.

Full professors fare little better. They receive $29 a month plus "charcoal, kerosene and some rice." This is despite the fact that Taiwan's university professors represent the intellectual elite of China; hundreds of experts in all fields fled the mainland during and after the Communist conquest.

History Lends Perspective

Panchen Lama Unlikely Villain

(The author has travelled extensively in Asia, where she met the Panchen Lama, now the puppet ruler of Tibet whom she discusses in the following article).

By DIANE RAWSON
North American Newspaper Alliance

Millions have died under the Chinese Communists' swords as "enemies of the people." Among these, spiritual leaders have often been the first.

Why, then, did the Chinese when they invaded Tibet in 1950 suddenly reverse their tactics and permit the Dalai Lama — a living god — to remain spiritual and temporal leader?

And why today do they back another living god—for that is what the Panchen Lama is to thousands of followers? Why do Marxist materialists support a symbol of the spirit?

As the Tibet revolt rages, these are questions which have been barely noticed by the outside world. But they are vital to an understanding of what is happening.

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The Panchen Lama now appears as villain. But is he an imposter, a traitor or a helpless puppet?

Before I tell you of my meetings with him, we must clear up matters which have so far not been made too clear.

The Dalai Lamas' history goes back some 700 years. In the 13th century, Kublai Khan, converted to Buddhism, granted the head of the Saky monastery in western Tibet sovereignty over the entire country.

Thus the Dalai Lamas, supposedly reincarnated in each generation, became spiritual and temporal leaders of the land. Some of them were outstanding men, and among these, the most beloved was "The Great Fifth", who lived in the 17th century.

When he was still young, he made his teacher the second incarnate lama of Tibet. The monastery of "The Hill of Blessing", founded by the first Dalai Lama, was given to him and "The Great Fifth" declared him an incarnation of the celestial Buddha, naming him "Panchen Rim Po-Che"—"The Precious Great Sage."

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The existence of the two lamas caused arguments among followers about their degrees of holiness. To most Tibetans, the Dalai Lama as incarnation of "Chenrezi"—the compassionate spirit who gave them life—is the most divine.

But to thousands of adherents, including residents of Shigatze, second largest city of Tibet and his spiritual seat, the Panchen Lama is supreme. After all, he was the teacher of "The Great Fifth," they argue, and can the teacher be less than the student?

To these people, the Panchen Lama is the "Buddha of Boundless Light," the religious body, while the Dalai Lama is "Lung Ku," a handle to which sufferers can hold and be drawn upward.

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What, then, of the present Panchen Lama?

I first met him, the 10th Panchen Rimpoche who today is titular head of his mysterious land on the roof of the world, in 1949. This was in Kumbun in inner Tibet, a world apart from other worlds.

Inside the Golden Roof Hall were masks and effigies of stuffed animals, grimacing in the flickering light of butter lamps. The air was heavy with chants and prayers.

Behind a high wall and a red lacquered door, I was ushered into a throne room, low-ceilinged with the light softly diffused through paper windows.

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With head bent low, I first noticed the yellow slippers, then the rust-colored cassock partly concealing a saffron robe of this serious boy, then 12 years old, sitting on the pillows of his throne.

We exchanged a few words and I was blessed with the gift of a soft blue silk scarf.

As I bowed away I wondered when, if ever, I would see him again. I recalled the request he had made a short time before—would the governor of the province help him to return to Shigatse, his rightful home in Tibet?

★ ★ ★

In 1956, returning to Asia for a long journey down the Chino-Tibetan southern frontier, among mountain people, I met him again. I was eventually permitted to talk to him—but with the Chinese only space away, it was like speaking across prison bars. To the Indians the Panchen Lama at this time came to be known as "the boy who just came along."

Somehow remembering his background I could not see him under this light. As he walked in the shadow of the Dalai Lama, he was to me the image of the "substitute," sitting on the sideline as he might at a football game, ready to answer the call of his coach.

I was in Nepal when the first news of a serious revolt against the Chinese reached the frontier. Eight hundred Chinese, said the Raj Kumar of Sikkim, had been slaughtered by Tibetans in the eastern part of their country. The next day the news was denied, but later confirmed.

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The revolt which had first started among tribal people, who refused interference in their way of life by the Chinese, spread to the people at large. Their chief grievance then was the Chinese systematic colonization of their country.

In 1957, the rumor among traders coming over Natu-La and down the caravan route through Sikkim, was that the oppressors aimed at bringing in 5,000,000 settlers — almost twice the total population of Tibet. Already there were hundreds of thousands — soldiers, technicians, laborers at work building roads, airfields, establishing schools and new settlements.

What the Panchem Lama, still recognized by the people of Shigatse as supreme spiritual head, can do is doubtful. I think of him today as neither imposter nor traitor, but as the prisoner he has been from childhood.

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